Can the Ideal College Live in a Great City?

A LAY SERMON

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CAN THE IDEAL COLLEGE LIVE IN A GREAT CITY?

I

COLLEGE AND UNIVERSITY

These two words are in constant and familiar use; yet neither is easy to define. As a rule the university is a college,—and much besides.

The great American university usually includes, also, a group of advanced "schools," devoted to avowed and direct professional training. From them issue every year full-fledged doctors, dentists, preachers, advocates, engineers, and teachers. And yet, no mere preparation for a special employment as a livelihood, no *Butter-brod* study as such, is the essential part of a true liberal education. Mr. Lowell, in his oration at Harvard's two hundred and fiftieth anniversary, defended in memorable words the description of a university as a place where "nothing useful is taught:" that is, where nothing is taught, or learned, simply for its money-earning value.

The university, as the largest and highest type of educational centre, is better distinguished by its graduate school or schools, in which the most eminent specialists undertake to conduct the advanced students to the frontier line of human knowledge, across the wide fields of purely scientific research. When the acolyte has also made his own first considerable contribution to the sum total of that knowledge, the second degree, of Ph.D., is in sight. This distinction is supposed to mark the close of student life and to assert the full maturity of the young scholar.

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But there is, of course, no limit set to the growth of the individual,—nor to the scope of such an institution.

One of the most striking examples, thus far attained, of advanced non-professional specialism is the school of political science at Columbia. To its faculty, when in need of instruction, confidential advice, or expert assistance, the national government itself has repeatedly turned: yet the school does not profess to graduate diplomatists, statesmen, nor even lawyers.

It is evident that the material needs of a true university are enormous. Its libraries and laboratories, even its teaching staff, must always remain inadequate to its prospective needs. Not over four or five American universities can be called today well-endowed, and these, too, are clamorous for larger resources. Such centres of specialized erudition are already too numerous rather than too few. Far from any intelligent wish to increase the number, competent critics generally fear that, e. g. Princeton, Columbia and Yale, and, in the next wider circle, Johns Hopkins, Cornell, Worcester, Harvard and the rest, are already planted too closely together for the interests of the highest and largest intellectual life.

But this fear, whenever expressed, is felt chiefly as to the advanced or graduate work in pure science. All knowledge is interrelated. The most learnéd specialist, who seems the loneliest outpost in his chosen direction, may at any instant need the aid of the freshest research in a field hardly known to him save by name. All the records of the past, all the thought of the present, may be drawn upon, before the task of the day can be done aright. Hence the true scholar is rather the most gregarious than the most solitary of mankind. Already our universities are organizing for freer national and even international exchange of men and ideas. Tennyson's "Parliament of Man" is yet a faraway dream: the universal republic of letters is by no means so remote. Eventually there will be *one* university.

For admission to this graduate or advanced study,—in more and more cases, even for entrance to a professional school,—a college diploma, or evidence of the A.B. degree, is regularly required. What, then, is a college? With possibly one or two exceptions, each real university supports one or more colleges,

and a far larger number exist independently. In the elder university centres, the college is usually oldest of all, and is still the object of peculiar pride and love among the alumni.

Generally speaking, the college provides four years of liberal study, not narrowly specialized, from about the eighteenth to the twenty-second year, for graduates of high schools and other secondary or preparatory institutions. This liberal collegiate course is in especial danger at present from the invasion of the "pedagogical option," which offers direct preparation for teaching. But liberal study, it must be repeated, means a better equipment for life, for large civic and social usefulness, not mere training for professional work. Psychology, child-study, history of education, may all be permissible elective studies; but drill in pedagogical method, with practice-teaching, should at best be tolerated as an extra course, preferably given in the professional school itself rather than in the college. But the whole attempt to win two diplomas, or reach two goals, simultaneously, is itself poor pedagogy and poor ethics.

The college curriculum, then, is to be regarded as a general preparation, either for the more rigid specialism common to professional and graduate schools, or for the active life into which a large proportion of the graduates will pass. The "plant" required is not enormous, nor difficult to obtain. It is a desirable addition to the equipment of any community. A college should be created wherever a sufficient number of willing students can be provided with competent instructors. A normal school will prove a helpful neighbor. For all professional schools the college course is an ideal preparation. But even if, for administrative purposes, united with such institutions, the moderately well equipped college should not attempt to give the "second degree in liberal arts,"—Ph.D.—and will be wiser to decline to bear the more pretentious name of University.

II

COLLEGE AND CHURCH

A college is not, and never can be, a corporation for investment and financial gain. All business enterprises undertake

eventually to "make" money: i. e. to pay out more than is put in. To accomplish this end is, for them, success: to fall short of it is failure, more or less complete. A business man may have ethical aims as well, but business as such, finance, has no end save profit measurable in money.

A church, however, as all men feel, is radically different. The wealthy Manhattan corporation bearing the mystic name of Trinity might hold all the property on Broadway and the Bowery as well, might draw larger rentals than all the descendants of ferryman and furtrader—and yet, as a Christian church, might be not merely a pitiful failure but actually dead: nonexistent. Nearly every church has in fact an edifice, salaried employes, an incorporated body of trustees. It should set a good example in business honor and solvency as in all else. Yet the real church fails, or succeeds, exactly so far as it forgets, or keeps alive, the spiritual influence of him who had not where to lay his head.

If a côterie of thrifty investors should ever build a steeple-house, hire a popular preacher, let pews and sittings, and divide net annual profits *pro rata* on the stock, it would be time for history to repeat itself:

"And Jesus went into the temple of God, and cast out all them that bought and sold in the temple, and overthrew the tables of the money-changers." (Matthew xxi, 12.)

A private hospital, a private school, may be legitimate sources of private revenue; but surely no American college was ever founded in any such mercenary or mercantile spirit. None has actually returned, with or without interest, the money spent on it since its foundation. Financially, then, every such experiment may be regarded as a failure.

But even the attempt at such thrift would be morally fraudulent, because, by unbroken usage, the historic name of *College* carries with it a promise of public service, a claim on public gratitude and support. Like the church, it has always been created by men who eagerly made sacrifice of their investments and moneys, in the faith that other and better returns were assured them from the diffusion of truth, from human progress toward better ideals.

A living church can never announce, amid a world of suffering and sin, that it needs no more money. Instead it preaches: "Sell all thou hast and give to the poor." Even so, it is the duty of every college administrator to say, as persuasively as he can, to man or woman whom he suspects of surplus wealth: "We will gladly relieve you of your burden, and make of it a blessing both for you and for your poor ignorant brother." Until the world is evangelized every church is asking for more money. Until the ideal education is fully within the reach of all who can profit by it, every selfrespecting college should proclaim a deficit in next year's budget. If its local work be limited and fully provided for, it must at once become, like every living church, the mother of missionary outposts elsewhere: for any form of culture which does not make men constantly more and more generous, patriotic, philanthropic, cosmopolitan, is doomed to deserved death: the death that awaits any form of isolation, of selfishness, of inhumanity.

An alluring educational maxim is: The announced imperious needs of a college or university should increase about as the square of its prospective resources. That is, we confidently expect, next year, or next decade, to be brought into contact, on all sides, with an ever larger environment of ignorance, folly, and sin. If ever the "North End" or the "East Side" needs no extension or settlement work, yet Alabama and Arkansas, Alaska and the Philippines, Korea and Burmah, will still be sitting in darkness. More and better educators, finer equipment, larger service to man, will be demanded until the millennium in the name of college and church alike, or possibly for some spiritual trust which shall include them both.

This latter union must indeed come at last. True culture and true religion are all but the same. Charity, an enlightened devotion to the highest welfare of our brothermen, is the crown and consummation of both.

At any rate, neither church nor college, as the representative of religion or of culture, is in any sense or degree a business venture. On the contrary, each represents the confiscation or condemnation of private property for beneficent ends: to construct a free bridge into a better country.

III

COLLEGE AND SCHOOL

Closer, and more dangerous, than any outward likeness to a business investment is the resemblance of a college to a "secondary" school. The one has often grown out of the other. Again, many colleges, especially in the West and South, feel compelled to maintain their own preparatory departments. But the contrast is at least as fundamental as the likeness. The combination hampers both. "Ye cannot serve two masters." Naturally it is the college, the more advanced and sensitive organism, that suffers the more.

Schools are for children; for the immature, who are still subject to authority. The teacher is in large measure the parent's understudy. Most of the elementary and even of the secondary teachers will doubtless always be young women, who later themselves become wives and mothers. They can be expected to serve no such prolonged and costly apprenticeship as does a man who seriously undertakes to make of himself a scholar and a breeder of scholars. In a great city, especially, the "grade" teachers come to seem almost exchangeable parts of a mighty machine. Or, to modify the figure slightly, they are a type of needful tools, which can be produced in almost any quantity to meet the demand. They expect to be controlled and guided, more or less passively. The children, in their turn, are treated in a highly uniform fashion as plastic material. School is a treadmill, freedom is vacation. In the mill they are to do what and as they are bidden, to accept as true what they are told. Even the high school can only modify these conditions. There also the chief watch-word is still: Respect for authority. The common school system is felt to be necessary, in order to fit the ordinary boy and girl for the subordinate positions in life that probably await them.

For it is as true as when Aristotle made it a cornerstone of his Politics, that among the necessary human relations is that of master and servant, or rather, head and hands: captain of industry and obedient wage-earner. The leaders will always be relatively few and the led many. Colleges, the professional

schools, the larger intellectual life generally, must always be a privilege of the few, who can fit themselves thereby for efficient service. But these few must be sought out everywhere, as eagerly and painfully as the golden grains in Alaskan sands. Genius is the true wealth of the world, — and it is not hereditary.

IV

ATMOSPHERE OF THE COLLEGE

The chief aim of education, in a democracy, is to enable each youth to attain the position he can best fill. A college course is by no means the only route to the upper reaches: but, as gradually widened and humanized, it may become, in most cases, the best means to test for a stated period, and to stimulate, those who, at seventeen or eighteen, seem intellectually too promising to be set so early at a more or less monotonous lifetask. Under present conditions, also, a family of sufficient wealth can usually push its own indolent, unintellectual, even vicious offspring into and eventually through college. For such youths, however, almost any form of enforced manual labor would generally promise better results.

A course in college should be eagerly accepted as an honor, and enjoyed as a privilege, in the full consciousness that it opens a prospect to higher usefulness in the community. It should be made accessible to all, no matter how poor or how rich their parents chance to be, who give promise of large mental growth.

The subject of the ideal curriculum is too large for serious treatment in this connection. The old "fetiches," classics and mathematics, are forever deprived of their invidious and anachronistic preëminence, of their tyrannous universal sway. We cannot, of course, permanently abide by the anarchic proposition, that all studies, or any and every combination of studies, may be an equally efficient means of mental discipline and harmonious development. The general path of reconstruction was wisely indicated ten years ago by the suggestions of Dr. Woodrow Wilson. But the present concern is rather with the spirit which should enliven all teaching and all study.

The chief lesson, daily illustrated in every classroom, should

be the duty of political, social, economic service, and, as a preparation therefore, a sympathetic comprehension of that industrial organism, the commonwealth, to which this service is due. In other words, the scholar is to be, first and last of all, the best of good citizens. Is that commonwealth for him, a city, a state, a nation, or mankind? All alike; for, as Benjamin Franklin both preached and exemplified, he serves each best who renders best service to them all. Every serious teacher is more or less socialistic, ethical, scientific: for the Law is one and indivisible.

The chief characteristic of a college should be freedom. The due decorum of students, even, should be secured entirely through their general organization for self-government. The crude but normal instincts of youth, roughness in play, for instance, or undue adoration for physical prowess, should not be harshly combatted, but rather by genial sympathy gradually guided into the worthier ambitions of the larger yet not less strenuous life of mature man. The precise allotment of hours to study, exercise, social relaxation, should be left to individual judgment. A large measure of free election in studies must give full play to special tastes and aptitudes.

Above all, in every study, quest for fundamental facts, free discussion, open-mindedness to any phase of truth, even lasting diversity of view, should be effectively welcomed. Neither instructor nor textbook should be accorded the slightest reverence, save as they point out unmistakably the actual foundations of positive knowledge or the best available means of approach to the sources. The spirit of the quest should be made more important than any definite facts ascertained.

V

MATERIAL NEEDS

Compared with the human element, all material equipment is but a minor accident. The ideal relation of professor and student was perhaps best attained when the aging Plato and youthful Aristotle talked as they walked together under the shadowy olives of the Academia. So the typical college has been de-

pieted, with definite American local color, as "Mark Hopkins at one end of a log, Jimmie Garfield at the other." The elder scholar's mind still enriches and stimulates itself, while it kindles the torch of youth. In that miracle lies always the essence of the "higher education."

Yet even as the church, especially in our climate, needs a house made with hands, as the pastor demands of his flock a viaticum for creature comforts, as the ecclesiastical finances tax the energies of a treasurer, so, "We are also his children:" the teacher, too, must have bread to eat, though he, like his clerical kinsman, claims to live not alone, nor chiefly, by bread.

In the equipment of a living college, a good library of from one to two hundred thousand volumes should head the list. Four laboratories, each a mighty engine in a master's hand, are requisite for physics, chemistry, biology, and physiological psychology. The classical, Romance and Germanic languages, at least, being vitally related to our own speech, must be represented, by four or more men, each surrounded by,—not buried under—manuscripts, books, facsimiles, and artistic illustration. Larger yet is his task who reveals, by precept and example, the living possibilities of English expression, or interprets with critical sympathy the masterpieces of our own literature. Historical and political science demand at least two well-equipped philosophers. Ethics will doubtless claim an especial exemplar. Musical science, the history of the plastic arts, athletics and gymnastics, can hardly go unrepresented.

Altogether, fifteen men, of liberal, divergent, yet not too narrow culture, bred as a rule in the university life of more than one land, are an irreducible minimum for an ideally efficient college of even three to four hundred students. That the living wage of such teachers, and of nearly as many junior assistants, with necessary buildings and equipment, or even maintenance, could ever be evolved out of tuition fees, is merely ludicrous. Not the creation of monumental buildings, but the adequate provision of endowment for respectable salaries, is the one thing absolutely requisite before the college can be spoken of as *founded* at all. The academic atmosphere is simply the life of such men, among their loyal pupils.

VI

THE OLDER AMERICAN COLLEGE

Until very recently, colleges existed only for men. In origin they were monastic, thus beginning in close relation to the life of the church, with which culture is yet to be fully and openly reünited. In England the requirement of celibacy for the graduate fellows, as well as for the students, the obligation for the instructor first to have taken priestly orders, disappeared only a few years ago. Our Puritan forefathers intended only to train a pious, orthodox clergy, and, if possible, to evangelize the Indian youth: yet liberal culture early began to leak in. They were right in assuming that religion and culture are one: but their conception of religion was too narrow, though noble. Nor have we yet wholly escaped the cramping shell of mediaevalism.

In the New England college of our own youthtime, the last vestige of the monastic tradition survived, possibly, in the feeling that the academic community was exempt and cut off from the social or even political powers of outer Philistia. That fond delusion also is doubtless fast dissolving or already vanished. The din of the outside world, the pressure of commercialism, the very struggle for existence, seems every year closer, more insistent and pervasive. Yet a certain seclusion, an absorption in the especial interests of youth, a strong sense of efficient comradeship, will always be essential. It is for such reasons that the college seems to require an atmosphere, almost an independent existence, of its own.

Those New England colleges just referred to were set in villages like Williamstown, Amherst, Brunswick, often so small that the college necessarily dominated nearly all social life. Even New Haven and Cambridge were but bigger villages. Harvard, to be sure, was within three miles of Boston, but it was three miles by lumbering stagecoach or horsecar: and even in Boston, in the nineteenth century, Ralph Emerson drove his mother's cows home across the common.

The steady merging of the college in the general life of our people is not, however, chiefly due to the swift growth of cities,

to telegraph and trolley, newspapers and magazines. Larger and mightier than these is the quickened consciousness of mankind's needs and claims, the pressure of the merciless yet beneficent law that nothing can permanently prosper, nor even long endure, which fails to justify itself by service. The race itself has awakened from the dreamery of leisurely childhood to the serious life of mature man.

There are thoughtful observers who are already convinced that the small or independent college is doomed. It is true, that on its purely scholastic side it is already a preparatory school for the university, to which its best graduates are largely drawn. Between the mere local fitting school, private or public, and the score or two of large endowed universities, the college is in some danger of being crushed out like the small independent tradesmen and master mechanics of our youth. But certainly the men, now past middle age, to whom the friendships, the intellectual and moral stimulus, the whole atmosphere of the old college were the very sources of true manly life, will be reluctant to believe that here also centralization is to be inevitable and resistless. Surely for many another decade, at least, each tier of counties, possibly each city community of a hundred thousand families, can easily support and protect the local college.

VII

CITY AND COUNTRY

Ours is today chiefly a people of noisy cities. The dreamer sees, indeed, a happier time, when the tallest skyscrapers of Manhattan shall topple before the challenging trumpets of a more humane civilization. Ill fares the folk, to myriad ills a prey, whose hundred thousand families live, or whose half a million workers ply their daily tasks, within the limits of one uproarious square mile. Every child is entitled to sunshine, grass, and flowers. There is a half-acre available somewhere for every American family. To what end are pneumatic tubes, long distance telephones, electric trains, and other annihilators of space perfected, if it be not to give us all free elbow room and free

breath, the right to look out of our own front, side and back windows, to hoe our own garden-patch, to greet our guest on our own door-stone? Man springs from earth, and aspires to heaven: neither vista should be unfamiliar to his weary eyes.

Meantime the city is here, and will long continue. Can the college be transplanted into it and thrive? The serener Academic influences are most needed precisely here in Babel: and here, also, much of the requisite material is already accumulated. Thanks to Franklin, and Ticknor, and Carnegie, the great libraries are already with us. Art museums are not inaccessible. Drama, opera, concert music, are at hand, though not yet made as inexpensive as the popular need requires. These may lighten perceptibly the task of creating the city college.

Dormitories, proctors, a special system of restraint for youthful lawlessness, will hardly be needed. They are at best but temporary substitutes for daily parental oversight in the home. Some substantial requirements, however, yet remain.

First, the location and permanent abode. This must be sequestered from the jingling of bells, the shrieking of whistles, the roar of trains. Perhaps the innermost dells of the largest parks would not fully meet that need. Yet in laboratory work, of any delicacy,—above all in that most sensitive laboratory, the brain,—quiet is indispensable to accurate results. Besides laboratories, library, and lecture halls, each instructor needs his own classroom of moderate size, where he may have his books and pictures about him, and meet students at any moment for personal consultation. The best teaching is often in casual suggestion or unanswered question. To add a homelike element and refining social influence, each head of department should live close at hand in a detached house. The implication that the ideal professor will usually be a man, a husband, and a father, can be defended at length if need be. Such a communal home ought to have an architectural unity and beauty, a character of its own, such as charms the appeciative vistor in the older colleges of Oxford: but certainly no wall or gate should confront any who wish to pass in or out.

VIII

SEGREGATION VS. CO-EDUCATION

Will the city college be co-educational? It would of course be possible to create for the two sexes twin institutions, having in common perhaps only the chief library. Masterly instructors, however, never appear duplicated, nor can their energies be dissipated without grievous waste. Providential inclusion of brothers and sisters in one family is generally felt to be beneficent in ways not at all inscrutable. It is said that no college for men only has been endowed north of Mason and Dixon's line since the civil war. Every state university of the West, such great private foundations as DePauw and Oberlin, and the far more opulent recent creations at Palo Alto and in Chicago, have also followed nature's footsteps in this direction, utilizing the helpful power of each sex over the other. Few instructors who have felt that subtle influence enlivening their classrooms will ever thereafter choose to deal with restless, incredulous, independent boys, or docile, conscientious girls, alone. We cannot and would not segregate them elsewhere. In the one place where the triple security of publicity, chaperonage, and abundant mental employment is afforded, it is supremely illogical to divide their energies — and ours.

However, under social conditions so free as the present, this is a minor question, one of degree and not of absolute diversity in opinion. No one really wishes to separate youths and maids in any conventual spirit: and all realize that they can never be taught or treated exactly alike.

IX

THE COLLEGE STUDENT

It is important that the students be drawn from all classes of society: if the existence of social lines already in America is to be conceded at all. One of the lessons best learned in college is, that those not born into our "set" often prove to be our most generous rivals, congenial comrades, helpful lifelong friends.

Honest wealth and honest poverty should be early aided to understand and respect each other.

Since the poorest families will often produce most promising children, and can make for them no further sacrifice beyond the yearlong loss of their earnings, the college must have a large proportion of free scholarships, or even more liberal money prizes. The competition for these honors should be open to all, under conditions that absolutely cut off even the suspicion of favoritism. Any attempt to limit them to such as "need assistance" makes a galling charity of what should be a merited distinction. The list should be an honor roll, on which every student would wish to see his own name. Of course, those who have no need of the money may return it, or decline to draw it: but this must be a private matter, absolutely unknown to the general academic public. Any other treatment will tend to drive away the very persons most desired, highspirited youths, sensitively conscious of lofty ambition and capacity. Indeed, every college student may well feel that he owes a debt to *alma mater* in money as in other forms, since his tuition fees by no means cover his proportionate share in the full cost of instruction. This debt he may repay in after years, either directly or by social efficiency of any kind.

The ethical standard should easily be held notably higher in the academic microcosm than it actually is in the world outside, because these youths, carefully selected, released from mechanical or mercantile labor, are devoting some of their best years to the development of the life of the spirit. While friendly surveillance should be constant, and affectionate admonition as frequent as need be, there should usually be only one penalty for those who fail to descry and pursue the ideals of college life: viz., prolonged or permanent relegation to the wide world outside. Every student's face, name, and general reputation should be well-known to each instructor. A teacher who does not make the characters of his students an object of constant alert and eager study has missed his vocation, if he have any. Mistakes will be made in the selection of every class. Each year some students will be irresistibly and wisely diverted to other employments: and others will more or less plainly reveal that

they have reached the limit of their intellectual growth. Such delicate problems can never be rightly solved by mere tabulated records, but only by expert, sympathetic, and intimate study of character.

X

THE COLLEGE INSTRUCTOR

The best of teaching is an inspiring example. Hence the very life of a college is in its faculty. The ideal instructor must be a man of abundant experience and settled character, cultivated mind and imagination, civic courage, socially serviceable, who writes, speaks, converses with ease, force, and grace. He must keep himself in alert sympathy with all the largest phases of human effort and progress. He must understand the local community, and adapt himself to it. He must be a teacher born, one who instinctively devotes all he has and is to the less mature natures about him.

Yet he must himself still be an unsated, aspiring, persistent student: and this for several reasons. The importance of his example cannot be over-emphasized. But also, the intellectual life, like the physical, never stands still. Stagnation is death. He who no longer grows is already decaying. Furthermore, no realm of study remains a single year unaltered. Any man who neglects the books and essays of the most progressive investigators in his department is an old fogy at forty. Better, almost, not be taught at all, than crammed with exploded hypotheses of the last generation.

Perhaps there is no indespensable type of man more difficult to mold and preserve under existing conditions than the ideal college professor. Either university specialist or scholastic drill-master is a far less complex creation. He must be in close sympathetic touch with scores of active, diverging young natures, yet he must not train them into uniformity, nor yet merely urge them toward his own favorite pursuits. He must even have some scholarly conception of the work undertaken by each and every colleague, with whom he meets in the familiar atmosphere of the faculty room, at least. He must keep up his old relations

with the narrower specialists of the great universities who, with larger leisure and better equipment than his, are ceaselessly pushing the border-lines of science farther and farther out into the twilight. Nay he must himself still do some creditable special work, lest he become a mere uncritical retailer of other men's knowledge. Never can he tie himself to a textbook. In short, he should be a philosopher, an apostle of culture, an ideal man.

Fifteen or twenty such men, broad but not superficial, too cultivated to be intolerant, eagerly teaching and as eagerly learning, if they be cut loose from dwarfing worry as to the physical needs of their immediate family, and are left free to develop fully in their natural activities, will make a college anywhere. Appreciative students will not be lacking, and in truth, eager immaturity is much the same, all the world over. Though not actually engaged in agriculture, mechanical labor, or commerce, such men, in college or university, are remote from active life only as the general's staff on the commanding outlook are removed from the mêlée,—to supply a larger and more vital need.

XI

ADMINISTRATION OF THE COLLEGE

The college, like the church, whether public or private, will have some form of incorporation, and a board of trustees, because it must control property. But the life of the college consisteth not in the abundance of its lands and buildings, its mortgages, stocks, and bonds. Even of the trustees, the majority should be men of wide culture as well as large ideas, because the mere business man cannot understand the academic life which he has never shared. The essential function of the trustees is financial oversight. The president of the faculty naturally has a place and voice in their councils, not as one of them but as a scholar who is the chosen representative of scholars.

The president is not likely to be called to be a pioneer or revolutionist in education. So long as it exists at all, the college is the middle link in the chain, less agitated than the lower

schools or the university work beyond. Such names as Eliot and Maxwell illustrate the general truth, that the university president or the school superintendent is the natural leader of reform, though of course every true college man is at least an intelligent critic, to whom journalism, the magazine, general literature, are open fields.

While the trustees are usually the formal electors, each head of department should really be the chief influence in the selection of his own assistants. When an eminent scholar is called from elsewhere to fill at once a professorial chair, a cordial and practically unanimous invitation and welcome from his future colleagues should be essential: for a certain social solidarity is almost as helpful in a collegiate senate as in a regimental officers' mess. So in the rare event, that the enforced retirement of a veteran instructor becomes a painful but urgent necessity, the evidence on which action is to be based should be submitted to a jury composed in large part of his colleagues. The tenure of junior assistants is naturally less secure, and indeed their appointments are for relatively brief terms: but the career of a professor, as of a judge, is felt to be largely dependent on security and permanence. He is a regular officer in active militant service, to whom discharge or degradation is infinitely worse than death. These personal questions, then, are not properly, nor mainly, presidential functions. Indeed no one man is ever best fitted to decide them alone.

If the college, again, has rashly begun its activity without tolerably adequate endowment, the president, and indeed all concerned, may for a time be forced into the undignified and uncongenial task of peripatetic begging. It is precisely on this side that the freedom, the vitality, the moral elevation of a college is most endangered. The importuned millionaire may well fancy himself in a superior, not to say a masterful, position. But even if any academic crisis does require the activity of the sycophant or the lobbyist, surely he need not aspire to the highest seat.

There still remains abundant need for a strong and wise executive. First, he is the natural link between the faculty, over which he presides, and the trustees. Hence though voting in

neither body, he will be the strongest individual force in each, influencing largely both the financial and the educational policy, without actually dictating either. He will be still a teacher, too much identified with his profession to escape it, any more than would, or could, a surgeon raised to the headship of a hospital, or a preacher when doubly consecrated as a bishop. Not merely in the academic community but in the world outside, his written or spoken word will be heard, at every crisis, in the familiar tone of natural leadership. And one large inner duty he certainly cannot delegate: to be at the call of every student and instructor as a sympathetic confidant, a steadfast friend, if need be a judicious advocate as well as critic.

Whence will such a man of destiny arise, and who will recognize him most promptly and unerringly? Clearly, he should be elected by the faculty, either from their own number or outside it, the choice being subject to ratification by the trustees, perhaps also by another advisory body representing the watchful and loyal alumni. Like all executive officers in free communities, he will ordinarily serve for a definite term, perhaps five years, and then will usually be eager to return to more congenial duties as a teacher, to a more fruitful leisure for study and constructive work. Still, there are men, even among scholars, who develop an especial and precious genius for administration, and there are critical conditions which may demand a prolonged sacrifice of the more purely scholastic career.

Why the American college, or faculty, has usually had imposed upon it, from without, an autocrat, who is too often neither teacher or scholar, is too difficult a problem for the present occasion — or indeed for the present writer. The equally familiar fact, that this same autocrat is the only person, as a rule, who has either real security of tenure or a living salary, lies yet farther afield. But it is surely self-evident, that of all human organizations a peaceful Anglo-Saxon community of liberal scholars has the least need of anything resembling a dictator. Indeed even that word maligns the Romans, at least of republican days: for their dictator, named by the senate in time of direst need, held power for *six months* at most,—and then, resigning, rendered full account of his stewardship.

The president's honorarium should take the form of an addition,—say 25% or 50%,—to his professorial salary, in due recognition of the fact that his scholarly leisure must be largely sacrificed, and also that he must to some extent entertain, as well as visit, the friends of the college. A certain democratic simplicity and approximate equality, however evanescent elsewhere, is supremely desirable in academic life. To secure a wonderful moneyraiser, a man of national fame as speaker and writer, or even a genius in organization, by paying him thrice or fivefold the income of his most intimate associates, has often at least one sinister result: it raises him, or drops them, to a level of social expenditure so diverse as to put a heavy bar on comradeship. Still, it is perfectly possible for a man of great income, or even of immense vested wealth, to hold, on a proper footing, his place among his colleagues in the faculty. Both he and they, surely, can practice what has already been mentioned among the chief lessons the students should learn. He must be, however, a high-hearted Christian gentleman; or, what is perhaps another name for much the same thing, a social democrat.

XII

THE ESSENTIAL DIFFICULTY

We approach, finally, a topic which, precisely because it is the burning and vital one, must be treated with absolute frankness. The true difficulty is a social question. Twenty-five or fifty acres of suitable land can be found in or near any great city. One million dollars should suffice for buildings. Two or three more would endow the professorships, and also the assistants' positions, for the present, though the rate of interest is steadily falling and the cost of living rises even more rapidly, so that posterity may have to supplement foundations that now seem liberal. Students' tuition-fees, whether paid by themselves, by private benefactors, or out of public funds, should easily cover the operating expenses. The state universities of the West have shown, also, that a public as well as a private institution, if successful, may hope for large gifts from graduates and others. Even the broadminded scholars themselves, men

of world-wide culture, with the genius for teaching, may be found, though not in endless abundance, nor by all who might start upon their trail. But:—will they and their work receive due welcome?

The true-hearted scholar will certainly not accept mere wealth as a badge of mastery or superiority. He will neither envy those who dwell in palaces, give costly banquets, or otherwise display the pride of successful moneygetting, nor will he ever cringe for a share in the profits of traders or speculators. These chose after their desires. His heart also is where his treasure lies. Even when mediocre police judges, or preachers of merely local fame, are valued at four or five times the price set on his own services,—though it was not thus in Puritania of old, he will smile not too grimly at that also, and demand for the college library the books he can no longer set on his own shelves. His modest competence must be secure, his freedom of thought and speech, political action and social usefulness, unquestioned.

The trustees, once again, should be mainly men of liberal education as well as liberal ideas, because such men best understand, that the scholar's consecration, like that of the true priest, has nothing in common with the poverty of the lazy tramp or of the incompetent mechanic: that, if he is left unplaced in the race for millions, it is often solely because, like the elder Agassiz, he was "too busy" with more important matters "to make money."

The plane of living in those Puritanic villages was low and comparatively uniform for all. There was little to sate sensuous or aesthetic cravings. Though the imagination languished, the life of the spirit was perhaps all the stronger for those privations. Only a few of the elder scholars really were, like Whitney in philology or Peirce in mathemetics, men of international fame. But the love and honor lavished on "Pa" Tyler of Amherst, and hundreds like him, was more than earned by character, by devotion, by good works unceasing.

We in our day and generation crave little more. Among our students we cannot be truly efficient without that same meed of love and whole-hearted respect. If the parents disdain the works of the scholar, and proclaim that he lives by them be-

cause he lacks the energy and capacity to share the larger income of tradesmen and promoters, it will not be easy to make the children think otherwise. In the long run a people must live or perish by its ideals. It cannot have a much better spiritual life, a much nobler posterity, than it deserves.

To the query raised in our title no direct answer has been given. Each great city community must make its own response: and indeed, *ideals* are necessarily set too high to be immediately and completely attained.

Certainly, the present conditions in America, and especially in the great cities, give ground at best for hope, not for full confidence. Material prosperity, physical energy, potential leisure for the higher life, we have in large measure already: but few indeed have learned the lesson of relative values. When the son of a millionaire banker, for instance, devotes his life to sympathetic study of the plastic arts, it is hardly even an example, but rather an isolated marvel. Far oftener does the master of newly-won wealth make the fatal mistake of the haughty nobles of imperial Rome, supposing that he can own the genius whose products he admires. Too often the corporation lawyer, the petted clergyman, even the family physician, is tempted to gild his chains with the price of his manly freedom. Certainly, as long as that rarest and most happily gifted among the sons of men, the great artist, the creator of beauty, is not yet hailed, when he appears, with reverent gratitude, but must too often choose between patronage and poverty,—so long, the mere scholar, who would but essay to reveal and interpret what he is powerless to create, may hardly dare repine if he too should fail of his birthright.

A college consists essential of faculty and students: of mature and youthful workers, all with equal eagerness seeking truth, for its own sake, in the deathless spirit of philosophy, but acquiring the chief profit in self-development amid helpful comradeship. Out of such colleges, and from the universities that supply in even larger measure the same atmosphere, the farsighted leaders of humanity will most frequently spring.

Such an institution can at least do something to remind the youth of the city that the problem of life is not finally solved by the accumulation of a million or even a billion of dollars. If a watch-word in a single sentence be desired, it might be Cicero's: "All studies that contribute to humane culture are united by a common bond," or Socrates's: "We account it the chief gain that we grow helpful one to another." Farther than either, perhaps, reëchoes the prophecy of Emerson's wingéd word: "To give all men access to the master-pieces of art and nature is the problem of civilization."

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